The Light of Truth Triumphing

Over Darkneſs and Ignorance,
Error and envy.

Manifeſted in *Robert Gordouns* late pretended teſtimony to the true Saviour.

Wherein every one whoſe eye is open may ſee his Seat; And who have Salt in themſelves may ſavour his words, work and Spirit and diſcern his deceitful dealing by ſmitting the innocent in ſecret, yet not with that ſubtilty which is able to cover in this day wherein Light is manifeſting the works of darkneſs.

SO,
The Devil was here deficient
BUT
Envy ſlays the fooliſh man.

Given forth in the 2 Moneth 1670. By *George Keith*, & *G. White-head.*

Printed in the year 1670,

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R. G. Having had knowledge of thee from the beginning and acquaintance with thee through many years, and a love for thee, and regard to thee, I found a readineſs in me to ſignifie My ſenſe of thee and ſorrow for thee in that ſpirit and mind which could delight to do thee a ſervice in Love. But indeed thou appeareſt before me as one very uncapable (in that ſpirit and ſtate wherein thou ſtands) of a return to the Lord or of a ſteady Conductor to thy bewildred minde, the traverſing of which without a guide hath centred it in a Whirle pool. And in thy reelings thou art now reſolved thou will fight neither with great nor ſmall, but with the King of *Iſrael*: The Light of Truth. I have often wiſht thee to come under its banner, that it might have become thy covering, then had not darkneſs covered thy underſtanding nor the Fogs of Error ſo confounded thee but that thou might have ſeen thy way out of the mire and clay wherein thou art toyling thy ſelf, travelling in pain and bringing forth the wind.

It did not a little aſtoniſh me, upon a view of thy book to find thee (whom I judged had attain'd a meaſure of reaſon) ſetting up thy own ſhaddow, in thy own immagination, and then cudgelling it down again as though thou were encountring an *Army*, for where did ever the people called Quakers deny that body (prepared of God to do his will in) which ſuffered at *Jeruſalem* by wicked hands? which thou ſeems to take for granted; and then labours like a man in a ſweat, (and indeed thy labour is in the fire) to prove its exiſtence in that day of its ſervice and its neceſſity as to mankind, which by them was never denyed, and I dare thee, and all men upon the earth to prove they did or do.

I take notice of thy acknowledgement in the 4 *pag.* of thy book, that the manifeſtation of God in the fleſh of Chriſt, was that their by way might be opened for the miniſtration of the other miſtery, Chriſt within us, ſeparating them and making the one ſubſervient to the other and yet after runs againſt it in the whole ſcope of thy work; which is manifeſt beyond all gainſaying.

Thou ſaiſt also (which exceedingly ſtruck my heart to conſider it, that thou ſhould be ſo blind even as to the Letter of the Scriptures) *He mentions not any conſideration qualification or any thought or to be wrought in any man by any light or ſpirit whatſoever*, this is exactly contrary to the Apoſtles words ſaying, *if ye through the Spirit conſider the deeds of the body ye ſhall live*. Is not this a mentioning of a conſideration a

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qualification and a work to be wrought and that by a Spirit too? Even as though the words had been expreſly written to give thy words the lye. I am really ſorry for thee, and my very heart hath deſired and doeth thy good) and mark thy ſelf that if poſſible thou might ſee the confuſion thy enemy drives thee into, for within ten lines after on the ſame page thou ſays, *ſeeing the travel of his ſoul reſted well pleaſed that he might make it effectual within every man*, and yet before, *no work to be wrought in any man by any light or ſpirit*: Oh *Roberts* whether drives thou? whether art thou driven?

I marke one thing more *pag.* 4. thou ſays, *He hath already ſubdued all, made an end of ſin compleated the work of* Our *redemption, dyed for* Us *and reconciled* Us *to God &c.* and as I was weighing it in my mind what or whom thou did intend by the words, Our, and Us, That other part of thy book came before me *pag.* 13. where thou ſays: *he did bear* Our *ſins in his body on the tree*, Propitiation for the ſins of the Whole world paſt preſent and to come, ſo then it appeared by the word Us thou intends the whole world.

Nevertheleſs (to go round again) thou pleads with a generation, ſaying, that their pleading a faith in his death and ſufferings, intereſt in the ſatisfaction and attonement made to God through his blood. *pag.* 6, Will not ſhelter them from the wrath of the Father, *pag.* 7. What! not ſhelter them, and yet Chriſt a propitiation for their ſins paſt preſent and to come, what incongruous work is this, which they that runs may read.

Several other paſſages in thy book are obſervable, and I do not charge thy intention with blaſphemy but thy work unawares Vergeth near it, for *pag.* 22. thou ſays of Chriſt who was never defiled, *having the iniquities of us all in his body &c.* how unſound are thy words? and in *pag.* 24. thy words are, *Spiritual miſticall Alegoricall Chriſt, light within us, Spirit and power in the man Chriſt.* And now does thou know what thou ſpeakes? to Catigorize a Spiritual and an Alegoricall Chriſt identically, and ſo in effect make them both one. Thou haſt ſometimes accuſed ſome for Alegorizing his body of fleſh, but now thou dareſt do it to his Spirit, I wiſh thou knew the weight of this and what tendency it hath to make void the faith converting its object into a Chimæra.

In the ſame page thou ſays: *if in every man this ſeed or Chriſt is not ſaved: doth it remain for ever under condemnation?* There is a ſuppoſition and a queſtion from it of thy own forming, and preſently thou concludes it a doctrine of ſome others, ſaying, *oh how contrary is this doctrine*

doctrine? First it is groſs confuſion in thy ſelf, to call a ſuppoſition and queſtion, a doctrine, and ſecondly it is a ſmitting in the dark, by thy implying and taking for granted there is a people that hold it. If thou meaneſt the people called Quakers accuſe them openly, if not then clear them, of the many inconſequent implycations of thy book which many do and will underſtand to be againſt them until thou put off thy Vizard.

But it is enough to me, (and I wiſh it may be ſerviceable to thee for good) that ſome faithful friends of truth have in love to truth and to thee, ſet thy work before thee as in a glaſs, that happily thou may ſee thy ſelf by their labour of Love which after followes, elſe I might have found in my heart to have dealt with thy book throughout, and I am ſatisfied in due time thy own words will become thy burden, but ſtill I wiſh it may be for thy good for I have a real Love to thee and regard for thee as I ſaid at firſt.

A. Robeſon.

Light ſet over Darkneſs.

In ſomewhat writ in anſwer unto a printed paper publiſhed by R. G. *(ſo far as it Concerns us the people called in deriſion* Quakers *and our principle) wherein he hath both diſingenuouſly repreſented us, and darkly and ignorantly oppoſed our principle, even Jeſus Chriſt, the true light wch enlightning every man that comes into the world that all through him might believe and in believing might all aim unto eternall life and ſalvation.*

R. G. I have ſeen and conſidered thy book or paper entituled *A Teſtimony to the true Saviour*, and I find ſomewhat in me from the Lord to anſwer thee in Love to thy ſoul, and in a zeal for God and his truth and people, whom the ſpirit that hath ſet thee on work, to write this book hath laboured to vail and cloud that the light of the glory thertof, might not ſhine forth, but its work is in vain, for the truth ſhineth forth in brightneſs over all that confuſion, miſt and darkneſs by which it ſeeks to hinder it, and indeed the youngeſt child of truth may ſee thy weakneſs, and confuſion herein, and how thou fighteſt as one beating the air againſt that precious people, and their teſtimony whom though thou doeſt not expreſly deſign, yet any who reads thy book, and are acquainted with us and our principle, will ſee that thy book is levelled moſtly againſt us, and our principle; its very deſign being to caſt mire and durt upon us, and to marre the viſage and beauty of that precious truth, the Univerſal light which is within, but it is returned upon thee and this ſtone which thou rejects, and ſeeks to perſwade others to reject is ſet over thee, and will be too burthenſome for thee, if in time thou repent not.

I finde not my ſelf concerned to take a particular notice of all thy words, ſo as to give a particular anſwer to them, onely ſo far, as thou manifeſts both thy own confuſion, and ſelf contradiction on the one hand, and thy oppoſition to the ſound and wholeſome words of truth together with thy diſingenious ſtating and wreſting of that pure doctrine affirmed and declared by us, on the other. In the ſecond and third page thou writes of two ſnares, wherewith ſome are intangled, which are ſummed up in this, to wit the dividing theſe two great Goſ-

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pell Miſteries; and ſetting the one in oppoſite terms againſt the other, contrary to the tendency of the Holy Scriptures, and what theſe Snares are thou more particularly expreſſes, *pag.* 5. —But there are ſome upon the one hand, ſo zealous for Chriſt (thou ſays) and what he did for us in his Crucified body without us that they neglect in themſelves, and oppoſe in others the miſtery of Chriſt within as a matter of no concernment at all to them &c. and this thou reckons the firſt ſnare and indeed a ſnare it is, and that very dangerous and dreadfull, but for all thy work to diſcover this ſnare to others, thou art found intangled in it thy ſelf, and intangling others with thee, as much as thou can, as I may afterwards make appear. The ſecond ſnare thou mentions, is that ſome on the other hand, pretend ſo much zeal, for this miſtery, Chriſt within, the opperations and acting of the Spirit of God in themſelves, that they deny the miſtery of God in the fleſh of Chriſt, as a matter of any neceſſity to them, as to redemption reconciliation, and juſtification &c. which charge thou plainly directs againſt us called in deriſion Quakers, as may appear by the import of thy diſcourſe, though thou does not expreſly name us, to which I ſay it is a falſe charge, nor are we guilty of it, as alſo thou falſely alleadges, that we reckon to accompliſh this in our own bodies, each for himſelf throu obedience to the Law, or Light in his Conſcience, which Light they call Chriſt, Redeemer and onely Saviour, without reſpect to the true Chriſt, and our onely Saviour Jeſus Chriſt of *Nazareth*. I ſay this is falſe, for though we ſay Reconciliation, and juſtification, and Redemption is wrought in us, by Chriſt, yet not without reſpect to Chriſt, even as outwardly manifeſt, born, and crucified &c. for our juſtification &c. hath a true and real, and certain reſpect to Chriſt both as inwardly manifeſted in us, and alſo as manifeſted in that body of fleſh which was crucified in *Judea* &c. for we do believe that he took upon him the form of a ſervant even in the outward and died even in the outward, and offered up even his very fleſh, through the eternal Spirit in the outward, as a ſacrifice of a ſweet ſmell, and atonement unto God, in order to our juſtification and reconciliation with God, ſo as thereby he prepared or made ready the way, for our juſtification, though our juſtification was not ſimply and abſolutely thereby wrought, as if no more were to be done by him and his Spirit in us, or as if his outward body, fleſh, blood, and life, were the onely ſacrifice, and propitiation, excluding the inward. And now if I ſhould ſtop here, and proceed no further I give a ſufficient teſtimony againſt thy falſe charge upon us, yet I muſt ſay ſomewhat further for

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the clearing this matter, for whereas thou not onely affirms that Salvation and justification hath a necessary respect to Christ his taking on him the form of a Servant or man, in the outward, and humbling himself therein, even to the outward death (which we also grant God having so ordained it to be) but also thou seems to affirm, *that the express knowledge and belief of his taking on him the form of man, and his obedience and sufferings therein is of absolute necessity unto all and every one, for salvation, so as none could be saved without that expres knowledge*, though it was never revealed to them. This I deny, how canst thou prove this by Scripture, for may not the benefit of Christ his taking on him, the form of a man redound unto many, who do not expressly know it (they having a true light within them) even as a diseased person may receive benefit of a cure applyed to him though he has not an expres knowledge of all the names and ways, how from first to last it hath been prepared, and even as many have suffered hurt, through the disobedience of the first man to wit *Adam* who have not known expressly that ever such a man was, or the manner of his disobedience. So why may not even many receive benefit, through the obedience of Christ, in the outward, who have not known expressly his outward coming and sufferings? otherwise *Adams* disobedience were more effectual for mans destruction, then the obedience of Christ were for his Salvation.

As for what thou writes against those, who pretend to the imputed righteousnes of Christ &c. but under all this retaining and indeed entertaining the Serpents nature in their souls &c. as in pages 6, 7, 8, 9, 10 11, it toucheth not us, for we have no such principle, nor belief, and thou hast need to examine thy own heart, least thou be found in this snare thy self, does thou retain, or entertain nothing of the Serpents nature in thee yea art thou not of such a belief, that sin doth of necessity live, in thy soul, and thou cannot be freed so from it, but that it must live in some measure in thy soul, for term of life, and is not sin the Serpents nature, and if it cannot but live in thee, does thou not retain, yea entertain it in thy soul? for surely sin cannot live in any measure, where it findes no entertainment? yea as to this matter art thou not in confusion, and contradiction to thy self; for though thou blames them, who pretend to the imputed righteousnes of Christ, but under all this retaining, yea entertaining the serpents nature, pag. 6 yet p. 16 thou expressly pleads for Redemption in another for us, while sin is within, and to say otherways, thou calls it an arguing with God, and charging him with folly, how wilt thou rid thy self heir of Confusion

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and contradiction to thy self, I might take notice of divers other unsound words of thine from *pag.* 1. to *pag* 10. but desiring to be short, I shall pass them, and onely take into consideration another piece of confusion and contradiction to thy self, for *pag.* 9. thou says, Of one who is dead in sins and trespasses, and remains so still, that he is a child of wrath, as well as others, and is altogether so still and yet *pag.* 12. thou affirms that God is fully attoned, perfectly reconciled to man, &c. singly and solely upon the account of the active and passive obedience of the man Jesus Christ of *Nazareth*, done in his crucified body without us, and this thou would infer from, 2 *Cor.* 5. 18. and thou further adds that he (to wit *Paul*, in the cited place) mentions not any consideration, qualification, or work wrought, or to be wrought in any man, by any Light or Spirit whatsoever, now is not this confusion and contradiction to thy self. First to say a man dead in sins or unsanctified altogether is altogether a child of wrath, Secondly to say, that God is fully and perfectly attoned and reconciled with him, in this state, for what is it to be a child of wrath, but that the wrath of God is upon him, and against him, and yet says thou God is fully reconciled with such, altogether children of wrath, and yet God is fully attoned, perfectly reconciled with them, is it not palpable confusion, and contradiction? nor does that cited place 2 *Cor.* 5 18 prove what thou intends, onely thou wrests it, as that thou says, he says not God, is yet to be reconciled, but he is already fully reconciled but say I with whom is he fully reconciled with unbelievers, and unsanctified persons? but the Apostles words are in that place hath reconciled us *viz.* us who believe and are sanctified, but of the world he saith reconciling, so not reconciled, yea in the same place he mentions a qualification to be wrought by the Spirit, on their parts, in order to their full reconciliation, *viz.* that they be reconciled to God; be ye reconciled to God said he.

And *pag.* 13. Thou affirms that faith is but the evidence of that redemption, and salvation, already wrought by Christ for us, citing that Scripture, *Heb.* 11. 1 but though the Apostle say, faith is the evidence of things not seen, he does not say, it is but the evidence, as excluding it from being any qualification requisite unto redemption, or justification, yea he calls it also a substance of things hoped for. And here I shall take notice, how thou art fallen into that principle of the *Antinomians* so called who maintain that men are justified with God, before believing, and that faith is onely the evidence of justification. But surely thou brings no sufficient proves of Scripture to evince [illegible]

53. 6 of *Isa.* nor 2 *Cor.* 5. 18. 21. nor *Act* 4. nor *Gal.* 4. 4. Give any ground for it that God is fully attoned, perfectly reconciled with unbelievers, for though he was made sin for us, and that God had laid on him the iniquities of us all, yet the unbelievers do still remain under the burthen of sin and they are concluded in it, & wrath is revealed in them against it, as saith the Scripture, and God is against them in it, till they be agreed with him through faith and sanctification (*agree said he with thy adversary, &c.*) and there is no peace to the wicked saith my God, it is not said, there is no evidence or intimation of peace to them, but there is no peace to them while they so continue & as for the one offering once for all, yet the fruit and effect thereof is not given unto all, so as that all are justified, for many are condemned, he that believeth not, said Christ is condemned already.

I come now to examine thy assertion, page 10. which thou indeavors to confirm, through the most part of thy paper, and it is this. Secondly (*says thou, there is another snare carrying death also in the bosome of it, though covered with the smooth words of power, spirit, and light within, and it is the spirit that publisheth that the light that enlighteth every man that comes into the world, is the true Christ, our only Saviour, Mediator and Redeemer, and that there is not another, and that man is to heed, and to be joyned to this light, as that, which as it condemns him, so is able of it self to save and redeem him, as he becomes obedient thereunto.* Here with open mouth thou smites against our principle, even Jesus Christ the true light *that enlighteneth every man that cometh into the world*, that all through him might believe, though thou may remember that sometime formerly thou hast confessed to it, and also pleaded for it, but thou hast given way to the darkness which hath clouded any small conviction of this truth in thy soul, and now turned thee into enmity against it, and that the darkness hath ruled thee in this work appears plainly from thy manifold confusion and contradiction to thy self wherein thou art intangled pag. 17. thou says this Doctrine (*declaring the Light and Power and Spirit within, to be Christ, the only Mediator and Saviour,*) affirms another Christ, another Saviour then him Jesus Christ of *Nazareth, who was conceived of the Holy Ghost, and born of the Virgin Mary*, and yet pag. 5. thou pleads for Christ within, and blames them who neglect in themselves, and oppose in others the mistery of Christ within, yea page 7 thou expressly pleads, for Christ formed within men, saying to them that without dying to the old Nature of sin, and rising in the new nature of righteousness, and so Christ formed within you, you cannot inherit the

Kingdom who of the weakeſt diſcerning cannot ſee thy ſelf contradicti-on here ; ea and thy enmity to the miſtery of Chriſt within! though at times forgetting and contradicting thy ſelf, thou ſeems to be for it, but if thou were indeed for this miſtery Chriſt within as he is the ſeed, the Light, the Power and the Life, thou would not ſay that ſuch Doctrine aſſert another Chriſt, then him Jeſus Chriſt of *Nazareth*, for Jeſus Chriſt is ſtill one and the ſame, the Saviour, and Mediator, and Re-deemer is ſtill one and not divided, there are not two Chriſts, one without, *born of the Virgin Mary*, and another within, formed within, but it is one and the ſame Lord Jeſus Chriſt, who in the fulneſs of time, took upon him, the form of a ſervant, and was found in the true form of a Man, *born of the Virgin Mary*, who was alſo in the beginning with God, and was the Gift of the Fathers love unto man, from the begi ning, to be in them, and unto them Light and Life to enlighten and quicken them unto God.

But now let us a little weigh the weight of thoſe arguments, which thou brings againſt this Doctrine, of the Light within, being the Savi-our, and ſaving them, who become joined and obedient there-unto.

Firſt thou ſays, this Doctrine is of no leſs conſequence, then to eſta-bliſh again the Covenant of works, which ſpeaketh thus, *do this, and live thereby*, making void the Righteouſneſs, which is of Faith in Chriſt, which ſpeaketh on this wiſe, *believe, and thou ſhalt be ſaved.*

To which I ſay nay, this Doctrine doth not eſtabliſh the Covenant of the works of the Law, mentioned by the Apoſtle, by which no fleſh can be juſtified, nor doth it make void the Righteouſneſs which is of Faith, Chriſt for the Righteouſneſs which is of Faith in Chriſt doth well conſiſt & ſtand with obedience to Chriſt the ſeed, and with works which are wrought in the vertue and ſtrength of him, the ſeed formed within, raiſed within, living within, yea their conſiſtence is ſo neceſſary, that they cannot be divided, for Faith without works is dead, but thou art ignorant of the Nature of the New Covenant, or Righteouſneſs of faith as if it excluded works, and doing, and as if doing were proper only to the Old or firſt Covenant, in order to juſtification, which is falſe, for both the firſt and the ſecond Covenant requireth doing, and works, but after a different manner, the firſt Covenant, putteth man upon doing, without giving unto him, that grace and life, which is ſufficient, to make his works acceptable unto God, perfectly and throughly, which is only

administred in the incorruptible seed of life, in its arisings, and springings up in the heart, and so the first Covenant or Law comes before the seed be raised, or brought forth, and requires man to do such things, in tha state. But man can give no perfect obedience to this law for it onely condemns him, and gives him the knowledge of sin, but gives him no spiritual life, for the life is in the new Covenant and springeth up in the seed thereof, and so the first Covenant or Law is called in Scripture the Carnal Commandment, and its seed and birth is Carnal, or according to the flesh, which cannot give unto man to perform perfect obedience unto God, for the Law makes nothing perfect, but the bringing in of a better hope which is the power of an endless life, in the incorruptible immortal spiritual and heavenly seed not onely requireth perfection and perfect obedience, but bringeth to it and giveth power to answer and perform it, for the new Covenant hath a seed and birth that is not carnal and weak but spiritual and powerful, and requireth obedience and works of and from men, in this, even in the virtue, power, and life of this spiritual seed, and of this *Ishmael* and *Isaack*, *Esau* and *Jacob*, were figures, as the Apostle declares in the Epistles to the *Gallatians* and *Romans*, *Ishmael* and *Esau*, signifie the children of the flesh, or fleshly seed, who are the children of the old or first Covenant, who cannot attain unto the blessing of full and perfect justification and acceptance with God through all they can do, but the election attaineth it the elect seed, and the children thereof, who are born not of the flesh, but of the spirit, not of a fleshly seed, but a spiritual, not of the first *Adam*, but of the second, who are the children of *Abraham*, according to the spirit, of whom *Isaack* and *Jacob* were figures, and though the new Covenant requireth faith or believing, yet it requireth not onely faith, but works also, in order to a full and perfect justification with God, for *Abraham* was justified by works, and not by faith onely so *Rachab*, so *Phinehas* and the Apostle saith, *Rom.* 8. 13. *If ye through the spirit do mortifie the the deeds of the body, ye shall live*, so the new Covenant requireth both faith and works too; believing and doing, but believing is the first thing, it requireth men not simply to do, without respect to faith in Christ the seed, but requireth each in their order, as that men should believe and do, for it's faith which drows life from Christ and expresseth it in works, which render them living and acceptable unto God, (otherwise they are dead) so people must first believe, and then to their faith they must adde virtue &c. and thus believing is a winning of the very heart, and soul of man, unto the Light and Spirit and power

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of Christ, within, manifest in the seed through which strength is received to give perfect obedience to God. Moreover that the new Covenant requireth doing, is plain from *Deut.* 30. 14. But the word is very near unto thee, even in thy mouth, and in thy heart. for to do it, which word, the Apostle *Paul*, expounds to be the word of Faith and righteousness of Faith, (*Rom.* 10. 8.) which he preached and that was the new Covenant I have been the more large in opening this matter, because it will give occasion unto me, to return a clear and full answer, in very few words, to all thy other carnal and unlearned objections and reasonings against the truth in this particular, as in that thou brings for a second Argument that *Paul* said, *by the works of the Law, no man is justified, &c.* And here thou adds by way of exposition, that is by our obedience to the Law, either written in Tables of stone, or to the Law, or Light in the Conscience, but this exposition has no ground from Scripture, and its but a figment of thy own invention of darkness, for its clear, by the works of the Law, *Paul* understands the law of the first Covenant as the *Jews* imitation of the Letter are outwardly administred, before the spiritual seed of Life be raised, which hath in it, the Law of the Spirit of Life in Christ Jesus, for the justification is in the seed and these works only are justified, which are done in the Life and vertue thereof, nor is thy third objection of any more weight, as where the Apostle saith, *Had there been a Law given, which could have given life, verily righteousness should have been by the Law*, for it is manifest he understands the Law of the first Covenant, which was the ministration of death, and not of Life, but the Law of Christ, or the Law of the Spirit of Life in Christ Jesus giveth life, and so justification is by this Law, and yet faith is not made void, nor the promise made of none effect, nor the reward reckoned not of Grace but of debt, for this law is of Grace, and of promise, and the whole obedience given to it, is all of the free Grace of God in Christ Jesus, and the same answer may serve to that other Scripture cited by thee, a man is justified by faith without the deeds of the law, *and to him that worketh not, &c.* Which excludes the deeds and works of the law of the first Covenant, or the works of any law from justification, which is not given forth and administred in the Elect noble and royal, and immortal and incorruptible seed of life, for before this seed be raised all are under transgression I know further says, *That the Apostle concludes them ignorant of, and not submitting to the righteousness of God, who go about to establish their own righteousness, by the works of the Law*, so say we also, but the righteousness which is in the elect seed

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and the works thereof, are not that self righteousnes, but the righteousnes of God, and is our righteousnes, as Christ is ours, even by the free grace & gift of the Father. So having thus cut the sinews of any seeming strength, thy carnal objections may have with weak people, I shall not need further to answer particularly thy other words hereabout, seeing they contain no force of Arguments, but are only thy bare assertions and positions, which wanting a sufficient foundation fall of themselves.

Thou further alleadges page 15. *That to affirm just flonian, to be in obedience to the Light within, is to make him who is indeed the good* Samaritane, *to be no better then the Priest and the Levite, who looked upon the wounded man and passed by*, but hast thou not here grossly manifested thy weakness and shallowness, does he not the part of the good *Samaritane*, in coming into our wounded souls in powring in the Wine and Oyl of his blessed spirit life and vertue, to cleanse and heal them, yea if he did not appear in us, and justifie us within, work Redemption and Salvation from sin in our hearts, he might be said rather to pass by us, as the Priest and the Levite. But that both here and oft elsewhere thou insinuates, as if we had no respect to his outward coming and sufferings in order to justification, is a false and disingenious alleadgence of thine, we clearly own and respect him in both the ways of his coming, and do not set the one in opposition to the other, nor divide them, for they are in Unity, and work together (according to the Eternal purpose of God) for the full and perfect deliverance and Salvation of Man; and who receive him, in his inward coming, and become subject to him, receive the benefit of his outward coming, receive the benefit of his sufferings and death, his suffering and death is theirs, and they who witness him to live in them, may say, mist Christ, who dyed who can condemn, who have his Life in them, have any interest in his death, and his blood cleanseth them from all sin, but who seeks to rely upon his outward coming, and sufferings, and deny and crucifie his appearance of Light, and Life in their hearts, have no part in him.

But thou altogether excludes his inward coming by his Life and Spirit in mens hearts, from having any share in mens Redemption, and Salvation, whereas the Apostle speaks of being saved by his Life, and mentions a day of Redemption, that was yet to come, after his outward sufferings, unto which those who first believed in him, were sealed, and though the Apostle says, if while we were enemies, we were reconciled

to

to God, by the death of his Son, yet he adds, much more shall we be saved by his Life, and though thou uses this Scripture to prove, that men are fully and perfectly reconciled with God singly and solely upon the account of what Christ did & suffered without us in his crucified body, excluding so much as any inward qualification wrought by him in us, yet it is but an abuse of the place, and a wresting the words beyond the true intent and sence of the spirit, nor need I go any further, then thy own confession, to alleadge a more safe way of understanding that Scripture, as where thou says, page 13. *Although in the days of Isaiah, Christ was not then come in our flesh, yet the prophet speaks of it, as a thing already done it being so in the purpose of God* and so why may it not be said that Paul speaks of being reconcil'd after this manner, it being so in the purpose of God, to reconcile them, fully unto him, not as they remain in enmity to him, but turned from it, and so become friends and lovers of him, and we do willingly acknowledge, the full and perfect Redemption was in Christ, while we were enemies, yet we did not receive it, while we continued enemies, but now since we believed, and were turned to him, in our hearts, we have received it, as said the Apostle, by whom we have now received the attonement, or reconciliation, so mark the word [*them*] we have now received the reconciliation, now since we believed, and were turned to him in our hearts, but not before.

In the 17 page whereas thou accuses us, *With denying the true Christ and asserting another*, yet thou art found in the same guiltiness thy self, which we are free of, for we believe and acknowledge him, who was manifest in that body of flesh, to be the true and only Christ and Saviour, and yet we believe him also to be the only true Christ and Saviour as manifest in us, for he is not two Christs but one, though he has had two manners or ways of coming, as without us, and within us, both useful and needful, yea, both concurring unto our full and perfect deliverance and salvation, from sin and the consequences thereof in soul and body, and we believe that his outward coming was not a bare and naked example, but hath a real influence and service in its place in and upon all, who are saved, though all have not that expresse knowledge thereof, yea will thou not confess that infants are saved by Christ, who yet have not this expresse knowledge of him.

But that I may make it appear, that thou denyes the true Christ, I shall bring thy own words page 17. *Where thou expressly denyes, that this light, which enlightens every man that comes into the world is Christ*, and

what

what is this to deny Christ, and to deny the Scriptures Testimony of him, for said he himself *I am the light of the World*, and said *John* of him, he was *the true light that enlightens every man that comes into the world that all through him might believe, and if all through him might believe* (which was Johns Testimony) *then all through him might be saved.* But thou wilt have this light not to be in Christ, but some other light which remained in *Adam* after his transgression, and before the promise of the *Messiah*, and stands in every man, as a witness for God, whereby he shall be left without excuse, on the day of his righteous judgement, but thou gives no shadow of proof for it, that this Light is another, for though *Adam* quenched the particular measure of his light in him at his transgression, yet he had (to wit Ch.) a residue of light to reach forth unto him again, though *Adam* changed yet Christ remained the same, and shined a light in his conscience in the midst of all that darkness he had let in by his transgression, and who was it that convinced him of his sin, but Christ, to whom all judgement is committed and who was it, that first preached the Gospel to him, was it not Christ? was not God in Christ reconciling even *Adam* unto himself, after the fall and did not Christ come again to give light and life unto *Adam* behoved not *Adam* to know Christ within him, else he had been a reprobate, was not the word of Faith brought near to him, even in his heart was not the seed sown in him, which hath it's fruit eternal Life, and did not this seed in him bruise the Serpents head, and in *Abel, Enoch, Noah*, and though we say that the seed of the woman, which bruiseth the Serpents head, be Christ within, yet we do not limit your words to him, as only within, for they may be partly understood of his coming within, and also of his coming without for in both he bruises the serpents head, & what pitiful ignorant reasonings is it in thee, as to say, *he* (to wit God) *did not direct him to that light in his conscience &c. in pitching out to him a remedy*, but I ask thee was not *Adam* saved or to be saved, as other men to whom *Paul* thus saith, *Say not in thy heart who shall ascend into Heaven &c.* For the word is very near unto thee, even in thy heart, and this said he is the word of Faith which we preach, and *Moses* directed the *Jews* to the same word, *Deut.* 30, and was not the voice of God in the Garden heard in *Adam*, and the same word also in his heart, which is call'd the ingrafted or implanted word, that is able to save the soul.

And that Law, and Nature, by which the *Gentiles* did the things contained in the Law, thou will not have it to be the Law, and Nature of Christ, but some other thing, but what thou tells not, but this hath

been so oft over again and again confuted in our friends printed books, that herein I need say little or nothing to it, which thou hast borrowed, from the blind and dark Priests, which have so taught thee, though some time ago, thou came by this Light which now thou disputes against to be in some measure convinced, that it was the true and saving Light, alas! for thee, that thou hast let the darkness so blind thy understanding, after it was a little opened, God be merciful unto thee, and give thee a sight of thy folly and enmity against the truth, and a heart to repent therefore. Only I shall propose a few Queries unto thee, which may serve to show, that the Nature and light by which these Gentiles did the things of the Law, and knew God, was that of Christ, for 1. How could they do the things of the Law, but by the Divine Nature of Christ, seeing without him men can do no good thing? 2. How could they be excused, but by Christ, as some were, yea. 3. How could they be without excuse, who disobeyed, if they had no principle given them, sufficient, whereby to perform their obedience, which is only Christ, for an insufficient principle had been a sufficient excuse for them. 4. How did some of them perfect the Law, and judged the circumsion and was Jews inwardly and had praise of God, if not by Christ. 5. How could they clearly see the invisible things of God, but by Christ the Son, seeing it is said, none knows the Father, but the Son, and he to *whom the Son reveals him*, and though these invisible things are clearly seen in or through the things that are made, yet not without that which is to be known of God, manifest in them, which God had shewed unto them, which gave them an eye, or understanding to see his invisible power and Godhead in these things.

And thus I have gone through all these things in thy book, which deserve any consideration, so far as they relate to us, and our principle, the other pages in thy book being spent almost wholly in proving that, which none of us deny, nor any called Christians that I know of, so thou setst up a man of straw, to create work unto thy self to knock him down as to prove that Christ is outwardly come in the flesh, and suffered and died, and offered up himself and his body, and life, unto God, for a sacrifice of attonement, all which the Scriptures approve better then thee, and who among Christians deny it, but under all this, it may appear, that thou secretly labours to prove, that the Name of Jesus Christ, Redeemer and Saviour belongs only, to the word, as it was manifest in that particular body and form of man, *born of the Virgin Mary*, but no to him as manifest in the Saints, which both contradicts the Scripture

Teſtimony, and alſo thy own words elſewhere, who ſpeaks of Chriſt within, yea of his being formed within and though we do willingly grant that the word, as it became manifeſt in that fleſh, and form of man, and aſſumed unto it, the ſeed of *Abraham*, is called and indeed is Jeſus Chriſt, yet we may not limit nor confine the Name only to him, as manifeſt in the outward, for as he is inwardly revealed in us he is called Chriſt, yea *by him, even Jeſus Chriſt, were all things created* ſaid the Apoſtle

But I cannot before I have done with thee but take notice how in divers places, thou diſingeniouſly repreſents our principle, and words, flinging thy ſcoffs and jears at the bleſſed and elect ſeed, calling it *a ſtrange allegorical myſtical Chriſt*, but if he be ſo ſtrange unto thee, it is becauſe thou haſt ſpent thy eyes upon his light in thee, which would have given thee, true acquaintance with him.

But dare thou deny it, is there not a divine and elect ſeed in the Saints by which he is formed in them, and liveth in them, and is he not crucified in ſome and raized, or arizen in others and how could this be, but in reſpect of the ſeed, for as he is in the Father, and was with the Father, before the World began, he cannot be ſaid to be crucified nor raized. And oh how badly and diſingeniouſly thou repreſents us as ſaying, *That it is the ſeed that it is only to be redeemed and ſaved, as being under the Law, ſin, condemnation*, Whereas we ſay indeed, that the ſeed ſuffers under ſin and is to be raiſed from under it, yet the ſoul, yea and the whole man is alſo to be ſaved within, and through the ſeed whoever believe in Chriſt and are joyned to him, but we do not ſay, the ſeed is *condemned*, unleſs by ſuch a ſpirit as thine, as drowns it calling it but *a Natural thing*, as the *Jews* condemned Chriſt calling him but a Man, the Carpenters Son and then in thy ignorance and envy thou asks, *if in every man, this ſeed or Chriſt is not ſaved?* doth it remain for ever in ſome under condemnation? I anſwer nay, for though for a time it ſuffer, yet in the time appointed of God, it is raiſed up in all, even the moſt ungodly, over all their ungodlineſs to miniſter in them, the Wrath and righteous judgement of the Lord againſt them, without mercy, as thou wilt find by ſad experience if in time thou repent not which I wiſh from my heart, even that repentance may be given thee, for all thy enmity and hard ſpeeches againſt him and his truth. Again how groſly and diſingeniouſly thou wreſts the words of ſome of us, *viz.* That Chriſt was ſometime preached as crucified, to the *Jews* but more generally a light to the *Gentiles, as if there were one Chriſt* (ſays thou) *to wit, a crucified Chriſt, preached to the Jews, and another Chriſt, to*

wit

wit, a Light enlightning every man that comes into the World, preached unto the Gentiles, but this is a moſt piteous and abominable wreſting of theſe words aforeſaid, which do not import 2 Chriſts but but one and the ſame in a twofold way of manifeſtation, or appearance, and though Prophets and Apoſtles preached him, as in the form of a man, yet they preached him alſo, and that more generally, as a light to the *Gentiles*, yea and to *Jews* alſo. Thou would alſo perſwade ſimple people as if we did ſeparate the benefit of Chriſts outward coming from inward, while thou ſpeaks, after this manner, *How are you thus miſerably beguiled to preach up the Light enlightning every man, that comes into the World for ſtrive Chriſt to cry up a light within, to cry down the blood without, to preach him as an example, to caſt out the atonement* but though we preach him as the light that enlightens every man, and cry up the light within, yet we cry not down the blood without, nor in preaching him, as an example do we deny the atonement, theſe are but thy falſe and groundleſs inſinuations, and as touching our preaching him, as the light that enlightens every man that comes into the world, that all though him might believe and ſo be ſaved, thou might as well have beſpoke *John*, after that manner, ſaying O thou miſerable beguiled *John*, who preaches the light that enlightens every man that comes into the world to be Chriſt, for ſo he preached him, and ſo did others.

I ſhall yet take notice of two or three paſſages more in thy book, and ſo leave it, for to trace and follow thee in all thy confuſions and dark imaginations, were neither worth the travel, nor the time, for by theſe few hints, the weakeſt of any true judgement, may perceive, what a bulk of confuſion thy book is.

Pag 27 thou ſays, *That light and ſalvation of the Gentiles propheſied of* 49. 6. Iſa. *is not ſaid*, I *will give it, the light that enlightens every man that comes into the world, for that was already given to every man, as he came into the world, but it is*, I *will give, ſpeaking of one to be given, that which was not actually given, for a light to the Gentiles*, but this is a moſt weak and ſhallow manner of reaſoning, for though Chriſt was given in ſome meaſure, for a light from the beginning, and even in the darkeſt times, yet afterwards he came to begiven in a greater meaſure, of light and manifeſtation, ſo here is not another light, then was given at firſt, but a further meaſure of the ſame, for in the beginning was the word Chriſt Jeſus, and in him was life, and the life was the light of men. And thus all thy other empty & ſhallow reaſonings may be anſwered in many other place, which ſpeaks of Chriſt as a light, a Prophet &c. which thou would confina onely to him, as outwardly come, as particularly that of *Moſes*, a Prophet ſhall the Lord your God raiſe unto you, like unto me, which thou would onely hint and confine to his outward

coming and becoming many in the land of *Judea*, for otherwise thou says, *it could not be said, that he should be raised up like unto Moses, for Moses was a man. But the light and power, and spirit within, is not a man, as Moses was.* But if we go to scan too narrowly upon this word *like unto me*, as if it did import every way a like, it will not answer thy intent, for Christ, even as man in divers weighty circumstances was unlike to *Moses*, Christ was born of a Virgin, so not *Moses*, Christ never sinned so not *Moses*, and many others might be named, but if thou say *Moses* and Christ were like to one another, in that likeness, understood by the spirit, so say I, which yet is not confined simply or onely to his manhood, for even Christ in spirit was and is raised up like unto Moses insomuch that as Moses was given of God as an outward deliverer of the outward *Israel*, from out of *Egypt*, and from under *Pharoah* in the outward, destroying their enemies without, and leading them through a red sea and wilderness outward into a good outward land, and giving them Laws and Precepts from God &c. So Christ even in Spirit is given of God as an inward deliverer, of the inward *Israel* from out of spiritual *Egypt*, and from under spiritual Pharoah destroying their inward and spiritual Enemies, leading them through an inward and spiritual sea & wilderness, into a good spiritual land, giving them spiritual Laws & Precepts from God, and stoning them to death with a spiritual stone, who do not observe them, and is this no likeness at all intended by the spirit of God, as the sense of these words of Moses? How has thy prejudice blinded thee in this and many other things?

Last of all I cannot but reprove thee, for thy disingenuous and deceitful insinuation in the last page of thy Book, in these words. *How much sorer punishment shall he be thought worthy of that hath trod under foot the Son of God, and counted the blood of the Covenant an unholy thing as the blood of any ordinary man or beast.* But did thou ever read or hear from any of us, as if we counted the blood of Christ, even in the outward, as the blood of any ordinary man, or beast? or thinks thou to infer such a conclusion from our principle as because we say, Christ the light within us is precious and saving, that therefore we account his blood as the blood of any ordinary man, or beast, but I must tell thee thy inference is bad and deceitful and doth no wise follow from our principle, as is evident from what is aforesaid, yea the spilt blood of his Saints, and their death is of great account with the Lord, when brought to it through the violence of men, acted by Sathan, and much more the blood of him, who as a Lamb offered up himself without spot to God, as a sacrifice of a sweet smell who was delivered for our offences, and rose again for our justification.

G. K. *Writ* 7. 2. *mo*, 1670.

Here follows *Robert Gordon's* answering and confuting himself; some of his manifest Contradictions; to his Principles being insert, in his own words: And the Pages of his Book noted where they are.

R. Gs. *Principles.*

God man, in whom all things pertaining to mans redemption, &c. were transacted not in our persons or within us, but in his crucified body without us, before any good wrought in us. He hath already subdued all things, finished transgression, made an end of sin, page 3. and 4.

R. G's Contradiction.

The mystery of Christ by his spirit dwelling in his Saints, call'd in the holy Scripture, Christ within you, *whereby God works in us,* &c. *God working all things in us by Christ,* pag. 4. *his Spirit working all their works in them,* pag. 5.

Observation.

See his manifest contradictions: How is sin and transgression finished and made an end of without man, while no good is wrought in them? And seeing God works or transacts all things in Believers by the mystery of Christ and his holy spirit within, and all their works in them; how is all done and finished without them before any good is wrought in them?

R. G.

Some pretend so much zeal for this mystery of Christ, the operation of the Spirit of God in themselves, that they deny the mystery of God in the flesh of Christ, page. 5.

Contradiction.

The mystery Christ within you, whereby God works in us through faith the fruit and effect of the work already wrought, &c. Christ within us whereby through faith we have evidence in our selves, &c. page 4.

Observation.

We cannot too much own, or be over much zealous for the mystery of Christ within, or the work of God through his spirit within us:

nor thereby deny the myſtery of God in the fleſh of Chriſt, or the effect and benefit of his ſufferings in his body, as falſly is implied and inſinuated againſt us, ſince that in owning Chriſt in the myſtery, we cannot but own the evidence thereof.

R. G.

In the crucified body of Chriſt perfected and wrought at once Redemption, Juſtification and Reconciliation, finiſhed and compleated in Chriſt for us, pag. 13. *not in our perſons,* pag. 4.

Contradiction.

He was delivered for our offences, he was raiſed again for our juſtification. O remember the work of regeneration is to be wrought within thee, pag. 9.

Obſervation.

If Redemption, Juſtification, *&c.* be not to be fulfilled by Chriſt in man, or not in their perſons: what are you redeemed (juſtified or regenerated) from or out of: Surely not from iniquity or ſin, as true believers were; and then you hypocriſs ſin is remaining in your perſons, ſoa all your pretenſes of being redeemed, juſtified, *&c.* without. But take thy contradiction. O remember the work of regeneration is is to be wrought within thee,

R. G.

He was made ſin for us, that we might be made the righteouſneſs of God in him. He mentions not any conſideration, qualification or work wrought, or to be wrought in any man by any light or ſpirit whatſoever [A groſs errour] *but ſingtely and ſolely upon the account of the active and paſſive obedience of the man Jeſus, &c.* pag. 12. *in the crucified body, juſtification, &c. finiſhed, compleated for us,* pag. 13.

Contradiction.

Who ſeeing the travel of his ſoul, was ſatisfied that he might make it effectual within every man, that ſhould come to God through him; he counted to his Apoſtles the work of reconciliation as his Ambaſſadors in his ſtead to beſeech men to be reconciled to God. Work out your ſalvation, pag. 12.

Obſervation.

But firſt, Were the Saints made the righteouſneſs of God in Chriſt, without any inward qualification or work of his light or ſpirit? What a groſs errour, contradiction and ſin-pleaſing doctrine is this? Is not this the Prieſts very notion of imputation, while men are corrupt and ſinful in themſelves, while they neither partake of the divine nature nor divine image in themſelves? And then, ſecondly, what need was there

for

for the Apoſtle to beſeech them to be reconcil'd to God, or to work out their ſalvation, if it was already wrought and finiſhed without them before any good was wrought in them?

R. G.

The Lord doth not direct man to that light in his conſcience that ſhewed him his loſs, nor to light and power &c. But promiſeth him another kind of Saviour.

Contradiction.

A great myſtery, God manifeſt in the fleſh, &c. He alone, and none elſe then the very Word; the love of the Father muſt be this great undertaker, &c. (viz. for man) pag. 20.

Obſervation.

See his manifeſt falſhood and contradiction: For God the very word or love of the Father, which doth redeem, deliver and ſave the ſoul, are not of another kind then the Light and Power: But the ſame divine Light and Power, by which the promiſed Seed, did, and doth bruiſe the Serpents head, and overcome him, that man might be redeem'd from the hand of his enemy.

R. G.

The worker of the Redemption could not be the light enlightening every man, &c, pag. 21.

Contradiction.

[yet] *the very word* (pag. 20.) *God manifeſt in fleſh.* p. 18.

Obſervation.

Here his groſs error and contradiction, in denying Chriſt, the Word and Redeemer, to be that light that enlightens every man, and yet the very word doth redeem and ſave: And was it not the Word that was with God that was the true Light, that enlightens every man coming into the world? See Jo. 1. 1. 4, 9.

R. G.

Redemption, and all things already wrought, purchaſed, &c. for us in the crucified body; not within us, but before any good wrought in us, pag. 3, 4, 5. *without the help of any thing ſo wrought in us,* pag. 20.

Contradiction.

He (to wit Chriſt) *ever liveth: Mark, this man ever liveth to make interceſſion for them. O bear with me a little, not ſatisfie your ſelves until you have a real evidence of your being particularly redeemed by experimentally witneſſing the Living power of truth in your inward parts,* pag. 7.

Obſervation.

Note his contradiction here. For firſt, if all things be already wrought in the crurified body, what doth he interceed for? Is it for that which God cannot juſtly with-hold (if this be true) Secondly, are all things already wrought without the help of any thing to be wrought within: And yet we muſt have a real evidence of our particular redemption by the living power of truth in our inward parts. See how he hath confuted himſelf herein.

R. G. Erroneous and envious Principle.

That ſuch as preach and print up the light inlightening every man that comes into the world to be he (to wit Chriſt) reject him, and ſet at nought the ſtone, &c. pag. 32.

Contradiction.

This is the Chriſt to whom John *came to bear witneſs, and there is not another; he is the word made fleſh.* pag. 31, 32. *the word was not converted into fleſh, but remain'd the word ſtill,* pag. 22.

Obſervation.

This man preacheth up that in one place to be the Chriſt, which in another place he preaches down or denies it to be: For that Chriſt that *John* came to bear witneſs, to that was the word (that became fleſh and tabernacled in them), was the true light that enlightens every man that comes into the world mentioned before (*Joh.* 1.) But this R. G. Further ſhews his Self-confutation, Enmity, and Anti-chriſtian ſpirit againſt the true Chriſt, who is the light. See here R. G. his Anti-chriſtian doctrines againſt the univerſal light and power of God and his Son, *Jo.* 1. 9.

Viz. 1. *That the ſpirit that publiſheth, that the light that enlighteneth every man that comes into the world is the true Chriſt, is a ſnare carrying death in the boſom of it,* pag. 10.

2. *That the light that enlightens every man that comes into the world, is not he* (to wit Chriſt) pag. 20.

3. *That the worker of redemption could not be the light and power,* pag. 21.

4. *That the bearer away of iniquity cannot be a meer ſpiritual Chriſt, altogether light and power within,* pag. 22.

5. *That the true Chriſt, man's only Saviour and Redeemer, and the light and ſalvation (of the Gentiles propheſied of Iſa.* 49. 6. *is not the light that enlightens every man that comes into the world,* pag. 26. 27.

6. *That the unbelieving Jew who rejected Chriſt, yet had a clearer ſight of him then they have who aſſert that the light that enlighteneth every man that comes into the world is he, and that ſuch are wholly ignorant,* pag. 29.

7. *That*

7. *That none of the Prophets ever witneſſed the light that enlighteneth every man that cometh into the world to be the true Chriſt*, pag. 32, 33.

8. *That they deny the Lord that bought them, who ſet the light that enlightens every man to be the true Chriſt and Saviour*, pag. 40.

9. *That ſuch are miſerably beguiled, who preach up the light enlightening every man that comes into the world for the true Chriſt*, pag. 37.

R. Gs. Contradictions to his Principles before cited.

He is Jeſus Chriſt the ſame, yeſterday, to day, and for ever without beginning or end of dayes, he is the word by which the world is made; yea, of the Son it is ſaid, thou Lord in the beginning haſt laid the foundation of the earth, and thus he is the wiſdom and power of God, pag. 23. *This is the Chriſt, to whom* John *came to bear witneſs, and not another, he is the word*, pag. 31, 32. *Redemption is ſeen by the light of the glorious Goſpel ſhining in our hearts*, pag. 25. *Old Simeon was a devout man, obedient to the light in his conſcience; he waited for the conſolation of Iſrael, and it was revealed to him by the holy Ghoſt*, Luk. 2. 17. *through it in himſelf he waited the appointed time, &c.*

Obſervation.

Chriſt ſaid, I am the light of the world, *Jo.* 8. 12. *ch.* 12. 46. and *ch.* 3. 19. and that was the true light that lighteth every man that cometh into the world; *Jo.* 1. 1. (read on) and that light which brings to ſee Redemption, and revealed the conſolation of *Iſrael*, to wit, ſalvation by Chriſt was his light within, wherein *Simeon* and others of the holy men of God waited, and this was a light of the glorious Goſpel or power of God ſhining in the hearts, *&c.*

R. Gs. Principle.

That the light in our conſciences that ſhews good and evil, is not given for righteouſneſs, nor able to reveal or give life (any more then the law written in Tables of Stone.) p. 11.

R. G's. Contradiction.

[Yet] *Old* Simeon *was obedient to the light in his conſcience, &c. Redemption is ſeen by the light ſhining in our hearts, &c.* (as before.)

Obſervation.

Then the light in the conſcience is given for righteouſneſs (if to be obeyed) for it manifeſts evil, and leads out of darkneſs, and ſin where it is obeyed, and every one that doth truth cometh to the light, that his deeds may be manifeſt that they are wrought in God, *Jo.* 3. wherefore the light in the conſcience is given for righteouſneſs: and the path of the Juſt is a ſhining light, and the life that was the light of men is above and before the Letter or Law writen in tables of ſtone, as to giving of life.

God

Observation.

Note his contradiction here. For first, if all things be already wrought in the crucified body, what doth he interceed for? Is it for that which God cannot justly with-hold (if this be true) Secondly, are all things already wrought without the help of any thing to be wrought within: And yet we must have a real evidence of our particular redemption by the living power of truth in our inward parts. See how he hath confuted himself herein.

R. G's. Erroneous and envious Principle.

That such as preach and print up the light inlightening every man that comes into the world to be he (to wit Christ) reject him, and set at nought the stone, &c. pag. 32.

Contradiction.

This is the Christ to whom John *came to bear witness, and there is not another; he is the word made flesh.* pag. 31, 32. *the word was not converted into flesh, but remain'd the word still,* pag. 22.

Observation.

This man preacheth up that in one place to be the Christ, which in another place he preaches down or denies it to be: For that Christ that *John* came to bear witness, to that was the word (that became flesh and tabernacled in them) was the true light that enlightens every man that comes into the world mentioned before (*Joh.* 1.) But this R. G. Further shews his Self-confutation, Enmity, and Anti-christian spirit against the true Christ, who is the light. See here R. G. his Anti-christian doctrines against the universal light and power of God and his Son, *Jo.* 1. *ch.*

Viz. 1. *That the spirit that publisheth, that the light that enlighteneth every man that comes into the world is the true Christ, is a snare carrying death in the bosom of it,* pag. 10.

2. *That the light that enlightens every man that comes into the world, is not he* (to wit Christ) pag. 20.

3. *That the worker of redemption could not be the light and power,* pag. 21.

4. *That the bearer away of iniquity cannot be a meer spiritual Christ, altogether light and power within,* pag. 22.

5. *That the true Christ, man's only Saviour and Redeemer, and the light and salvation (of the Gentiles prophesied of Esa.* 49. 6. *is not the light that enlightens every man that comes into the world,* pag. 26. 27.

6. *That the unbelieving Jew who rejected Christ, yet had a clearer sight of him then they have who assert that the light that enlighteneth every man that comes into the world is he; and that such are wholly ignorant,* pag. 29.

7. *That*

7. *That none of the Prophets ever witneſſed the light that enlighteneth every man that cometh into the world to be the true Chriſt*, pag. 32, 33.

8. *That they deny the Lord that bought them, who ſet the light that enlightens every man to be the true Chriſt and Saviour*, pag. 40.

9. *That ſuch are miſerably beguiled, who preach up the light enlightening every man that comes into the world for the true Chriſt*, pag. 37.

R. G's. Contradictions to his Principles before cited.

He is Jeſus Chriſt the ſame, yeſterday, to day, and for ever without beginning or end of dayes, he is the word by which the world is made; yea, of the Son it is ſaid, thou Lord in the beginning haſt laid the foundation of the earth, and thus he is the wiſdom and power of God, pag. 23. *This is the Chriſt, to whom* John *came to bear witneſs, and not another, he is the word*, pag. 31, 32.

Redemption is ſeen by the light of the glorious Goſpel ſhining in our hearts, pag. 25. *Old Simeon was a devout man, obedient to the light in his conſcience; he waited for the conſolation of Iſrael, and it was revealed to him by the holy Ghoſt*, Luk. 2. 17. *through it in himſelf he waited the appointed time, &c.*

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Obſervation.

Then the light in the conſcience is given for righteouſneſs (if to be obeyed) for it manifeſts evil, and leads out of darkneſs, and ſin where it is obeyed, and every one that doth truth cometh to the light, that his deeds may be manifeſt that they are wrought in God, *Jo.* 3. wherefore the light in the conſcience is given for righteouſneſs: and the path of the Juſt is a ſhining light, and the life that was the light of men is above and before the Letter or Law writen in tables of ſtone, as to giving of life.

God

R. G.

God said to Adam, *in the day thou eatest thereof thou shalt die* (it could not be revoked) *who could fulfil the requirings of Wrath and satisfie? not Light and Power,* &c. *But he who trod the Wine-Press of his Fathers wrath alone,* P. 19. 20.

R. G's. Contradiction.

The Chastisements of our Peace were upon him, &c. *p.* 21.

Observation.

Mark, here, Wrath and Chastisements are two differing things, and differ in the execution; as Chastisement is in love to Gods People, who receive the Attonement, but Wrath and Vengeance due to Rebellion; and is to come upon them whom he will tread down in his anger, and trample in his fury, even in the Wine-press of his wrath, as *Isai.* 63. Now it appears, this *R. G.* takes this, as Christs stopping (or treading down) the Fathers wrath, (as his words import) wherein he is greatly mistaken; for it is rather an executing of his wrath, and revenge upon the wicked or Persecutors, whom he will trample in his fury for the deliverance of his own Seed, and ransomed ones: And this Christ who is both the wisdom, light, and power of God, can, and will do, by whose power also salvation for sin and death, is witnessed in them that believes in the Divine Light and Power, which is able to give us all things pertaining to life and godliness, 2. *Pet.* 1. 3.

R. G.

Redemption is a Mystery, which by the Principles of right reason, cannot be discerned.

Contradiction.

But is seen by the light of the glorious Gospel shining in our hearts, p. 25.

Answer.

Right reason doth spring from the true light that shineth in the heart, and the good that this light teacheth and sheweth is reasonable or consistent with right reason, however this man seems to decrie right reason; in some degree therein resembling *Lod. Muggleton,* (the false witness) who saith Reason is the Devil. But this *R. G.* again in Contradiction to himself, seems to set up right reason, to justifie his Principle, as where he saith, p. 29. concerning *Mary,* that *the light in her Conscience, is not the Son called* Jesus, *conceived in her Womb; Surely that agreeth not to right reason saith he.* But surely, if he denie the light of the Son of God to be in her Conscience, because of his Conception, or taking on him Flesh in the Virgins womb, he might as well denie and oppose his Divinity;

for

for their was not limited into that compass, as not to be in her Conscience, nor was the Son of God and his light to be under such a limitation (either as to time or place) as a finite creature, for his out-goings were from of old, from everlasting, *Micah* 5 2.

Here follows a further Account of some passages taken out of *R. Gordons* Book, wherein his Confession to the Truth (professed by us as to the work of the power and spirit of God within) and his erroneous Contradictions to the same, are set opposite, that his self Confutation and breaking the neck of his own Cause, may be obvious to every unbyassed Reader.

R. G. *his confessing to truth.*	*R. G.* erroneously contradicting.
R. G. p. 6. First there is a Spirit of Error, (*a*) and its work is to deceive, and its end to destroy such in whom it ruleth, and its deceit is seen under this fair Covering, a pretending to the imputed (*b*) righteousness of Christ, pleading a faith in his Death and Sufferings, interest in the satisfaction and attonement made to God through his blood, but under all this, retaining the serpents (*c*) nature, In their soul preserving alive in themselves unmortified corruptions bearing dominion (*c*) over them, (*d*) O be not so easily decieved, God will not be thus mocked, he sees not as man sees, (*e*) he trieth the heart and reins. Know of a truth, such as you sow, such shall you reap, to whom you yield your selves servants to obey, his servants you are, whether of sin unto death, (*e*) or of obedience unto righteousness, and on the day	R. G. *(a) All things pertaining to mans Redemption, were transacted in God-man (Christ) not in our persons, nor within us, but in his crucified body without us, before any good (b) wrought in us; God having already wrought all things for us, in the body of Christ, as being our righteousness.* p. 3, 4. *(c) He hath already subdued all things, finished transgression, & made an end of sin, abolished condemnation and death, and so hath for ever in himself compleated the work of Redemption, &c. with God for us.* p. 4. *(d) To bear my testimony to the Redemption and Righteousness already purchased in his crucified body for us, the sin-bearer, our sins in his grave, all things are finished, sin, death and the curse in his body of Christ.* 2 Cor. 5. 16. *(e) It is a mystery of the Gospel, the believer to be pure and beautiful as in Christ, while weak in many things in himself, in the body he bears a law*

of

R. G. *his confessing to truth.*

day of the Lord every Kingdome shall have its own, on the day of that wonderful severation, when the Lord shall judge the world by the man Christ Jesus, every thing shall be severed to be for ever included in that state whether of light or darkness into which it was sown, according to that righteous proceeding of the son of man, *Matt.* 25. He shall say to the sheep on his right hand, Come ye blessed of my Father inherit the Kingdom: But to the Goats on the left hand, depart from me ye cursed, and on that day your supposed coverings though of the imputed (*f*) righteousness of Christ, your high pretences, though to his death and sufferings; your crying Lord, Lord, will not shelter you from the wrath of the Father, you being wholly altogether of the nature of those Goats on Christs left hand, though pretending to the Sheeps cloathing. Oh! bear with me a little to plead with you in tender compassion to your immortal souls, that you might be perswaded, Yea, intreated to inquire a little into this matter, not satisfying your selves to say that you believe there is a Redemption (*g*) already purchased you in Christ, until through a living faith in your selves (*h*) you have a real evidence of your being particularly redeemed by experimental wit-

R. G. *erroneously contradicting.*

of sin, but in the Lord he hath put it off, as he walks by sight he is in the Earth, in Labours, in Groaning, warfare, and Imperfections, &c. p. 16. (*i*) *The Law, Sin, Death, charged upon his Crucified body he buried them in his Grave, thus abolished Sin out of the sight of God,* p. 39.

(*g*) *Redemption,* &c. *already wrought, purchased in his Crucified body (for us) without us,* p. 4.

(*h*) *The light in the Conscience is not able to reveal or give life,* p. 11.

(*h*) *There is a Spirit in some that declares that we are Redeemed, Justified, Saved, and made Righteous, and accepted with God by the work of the Spirit of God wrought within us,* p. 11.

(*i*) *What ever Spirit shall declare Christ now coming, or coming to within us, to Reconcile, to Attone, to Redeem us,* &c. *is no other than a Denier of Jesus our Saviour, notwithstanding its high pretences to light and power, and Spirit within,* p. 15. 16.

(*k*) *But*

R. G. *his confessing to truth.*

nessing the living power * of the (i) Truth in your inward parts, which in words you outwardly profess, Consider the words of our Lord to *Nicodemus*, Except a man be born again (k) he cannot inherit the Kingdom of God, there lyeth an impossibility in this thing, he placeth not Goats, remaining such in their state, in the same place with Sheep; there is a great gulf between these two: They are of two contrary natures; Two opposite States and Kingdoms prepared for them. Therefore without being changed, without being * in your minds renewed, translated out of darkness into light, without dying to the old Nature of Sin, and rising in the new nature of Righteousness. And so Christ (l) formed within you, you cannot inherit this Kingdom, because without this real change wrought in some measure within you through the Operation of the Spirit of God within (m) there is only a dawbing of the old Sepulchre, while rottenes is still within, a talking of being justifyed through the Redemption already purchased in Christ, without witnessing the Life, Power, and Virtue of the thing it self within.

(n) Therefore I do exhort thee to try what Spirit in thy mind thou art subjected to, for as many as are led by the Spirit of God are the Sons of God; and if any man have not the Spirit of Christ, he is none of his; so that it will not be enough to say that Jesus Christ dyed for sinners, and that his righteousness is imputed to thee, as altogether from without thee: O remember the work of Regeneration is to be wrought within thee.

R. G. erroneously contradicting.

(k) *But know thou, O Man, that that Doctrine how misterious soever in shew, that teacheth Redemption to be by Operation of the Spirit within us, and not by that alone * Operation of God in the man Christ Jesus is, it may be agreeable to mans reason, but a fearful contradiction to that blessed Mistery of Grace*, p. 17.

(l) *Under this Mental Reservation, the seed, the light, the nature of the Dove in me, is he the Christ, &c. but is this a form of sound words*, pag. 31.

(m) *Come down from the heights of your reason, to believe your Redemption already finished the law of sin and death already abolished*, p. 3. 7. *through what he did and suffered without you, without respect to any works wrought, or to be wrought* (n) *within you, by any light whatsoever*, p. 4.

(o) *The work of Redemption is already done at once in the Crucified body without us*, p. 21. 23. *The Operation of the Spirit of Christ within us* (n) *is to Redeem us*, p. 23.

Thus

Thus far *R. G.* hath shewn himself one while like a Quaker (so called) having gotten many of their words, another while like a Presbyterian, or Independant, shewing his self-contradiction and instability. And what may the Reader think of him, but that he hath gathered and learned something from the Quakers, or out of their Books [though he was never of us.] However like a perverse Apostate he chiefly smites at them, in his enmity chiefly to the injury of his own Soul and Conscience, who for all his opposition, cannot wholly forget, and drive the Quakers principles out of his mind, but is forced to confess to the truth of them to his own confusion and overthrow; And 'tis remarkable that the most of his Pamphlet is confessed; But where he acts the part of a Quaker, (so called) whom he further imitates in this wise, (*viz.*) R. G. *Christ's Death and Sufferings, his Resurrection and Righteousness will not avail thee, thou remaining in thy self wholly unchanged, unsanctified by and through the operation of the Spirit of Christ within thee, whereby they may become of use to thee, Thou wast dead in Sins and Trespasses, and remains so still, thou wast a child of wrath as well as others, and thou art so still,* &c. [*And in his 35 page he goes on thus,* viz.] *What will an Historical faith as of things altogether without, (avail thee, while thou hast not the evidence within thy self, by a lively faith of thy being redeemed through the Redemption that is in him? A flattering hypocritical extolling of Christ in his Offices, as King, Priest, and Prophet without thee, while thou denyest him in the exercise of these Offices within thee, by the Operation of his Spirit,* &c. And this is thy own condition *R. G.* as appears by many passages in thy Book, contrary to what here thou hast confessed, as may plainly be seen in comparing thy contradictions before; and who but one presumptious and impudent, would have appeared thus publick as thou hast done, to confute others (and to undervalue and oppose the sufficiency of the Light, Power, and Operation of Christ within, as to Redemption, Salvation, and Justification, *&c.*) with such a heap of darkness and confusion as thou hast vented, who yet otherwhiles art made to confess to the Operation of the Power and Spirit of Christ within, whose Light is set over the head of all thy Darkness, Deceits and Enmity, and over all such Backsliders as are in the same spirit of Enmity and Opposition with thee: such as *Ro. Cobbet, Elizabeth Atkins* (and *Rob. Rich*, who is of a Ranting Principle) [to whom we may add *Mugleton*, or his railing against us,] who have spread abroad their confused malitious Pamphletts with their lies and slanders against us, wherein they

do but gratifie malitious spirits, Apostates, and Ranters. And seeing that *Michael Stanteliff* (who came some years amongst us, professing the Truth with us, and owning the light within, and to some yet doth formally seem as if he were a *Quaker*, which appearance no doubt he hath found to make for his interest,) yet is turned into so much dimness, darkness, and enmity against the People called *Quakers*, as to approve of this *Rob. Gordon* his Pamphlet (called, *A Testimony to the true Saviour*) as being *an Ingenious clear Piece, and that which we could never get through*, &c. As also, to help to convey or spread them abroad (against those that Preach the true light that enlightens every man that cometh into the world to be Christ, &c.) *R. G.* intending chiefly the people called *Quakers*, against whom he hath insinuated divers forgeries and slanders; Wherefore we say to thee *M. Stanteliff*, be ashamed, and repent of thy approving and countenancing such a bundle of Confusion against the truth, and (against an innocent People whom thou once ownedst) remember from whence thou art fallen, and how thou persistest in enmity and prejudice against Truth and us, least the Lord cut thee off, and thou end thy days in trouble and anguish; we have desired and sought thy good, though thou hast rewarded us evil for good: And now we wish thy Repentance, and pray the Lord forgive thee, that thou mayest not end thy days, and perish in thy perverseness and gain-saying.

Here follows a brief account of some places of Scripture sent to *Robert Gordon* by *Gawin Longworth*: *R. G.* his Answer to them.

Joh. 1. (from 1. verse forward) in the beginning was the Word.
12. *chap. ver.* 46. I am come a light into the world.
15 *chap. ver.* 5. I am the vine, ye are the branches.
Rom. 8. 10. If Christ be in you, *&c.*
1 *Cor.* 1. 24. Christ the power of God, and the wisdom of God.
2 *Cor.* 13. 3d. Seeing you seek experience of Christ speaking in me.
Tim. 2. 14. Who gave himself for us that he might redeem us from all iniquity, *&c.*
1 *Joh.* 5. 12. He that hath the Son hath life.
Chap. 4. *ver.* 4. Greater is he that is in you, then he that is in the world.

Robert Gordon's Answer to these Scriptures, *viz.*

I have considered the Scriptures thou mentioned, and I find that in none of them it is testified who the true Christ our only Saviour is; but what he is through the operations of his Spirit in Believers, called therefore the Anointing within, or Christ within, but these operations of his spirit within are no where in Scripture called the Lord's Christ our only Saviour. And if thou own no other Mediator, Christ or Saviour, then what is described in these Scriptures thou mentions; then necessarily thou disowns the Lord Jesus Christ of Nazareth, *a man approved of God, &c.* Thus far *R. G.* telling us of the writings of that enlightned man, *Jacob Behm.*

Observe. Here the tenour and tendency of *R. G's.* Answer, how Antichristian it is; he appears here plainly as owning another Mediator, Christ or Saviour, then that Christ that said, I am come a light into the world, *I am the vine, &c.* (and we ask, was not he Jesus of *Nazareth*?) and of whom it is testified in Scripture, Christ in you, Christ the power and wisdom of God. He that hath the Son hath life, who gave himself for us, that he might redeem us from all iniquity, *&c.* But *R. G.* doth not own this Christ to be the Lord's Christ, or Jesus Christ of *Nazareth*, but he must have some other Christ then this Christ, that is described in those Scriptures before (but dare he say that *Jacob Behm.* owns his doctrine herein?) for this Christ who is the Word, the Light, the

Christ

Christ in Believers, the power and wisdom of God, speaking in Saints. R. G. deems but as operations of the Spirit, and not Christ the Operator, Saviour or Redeemer; wherein he is greatly mistaken, and has out-run himself besides any right aim: For Christ, as the Word, the true Light, the power and wisdom of God, the Redeemer from all iniquity, and as in his Saints, the giver of life and victory over the world, &c. He is the true Operator of God, and the Author of Faith, the worker out of Sin, the Saviour and Redeemer from iniquity (and so an Operator as such) he is given for a leader, for light, life, and salvation to all that believe in his light, which will shine, live, prevail, and prosper against all the darkness, dark spirits, and enmity which oppose it.

Something further added.

HEreby it may appear, and be very obvious to every impartial Reader, how disingeniously, injuriously, and falsly this R. *Gordon* hath dealt by us called Quakers, whom he chiefly smites at (chiefly for our so much owning and preaching the true light that enlightens every man) having, in many things he hath writ, neither given a true account of our principle, nor stated our words, nor the Authors, nor cited our Books or Pages, that it might be seen how he hath wronged us worse then many of the Priests have done, insinuating several falshoods against us, which were never our principles, and then making war against them, and drawing false inferences and consequences upon us, which have neither natural dependence, nor any relation to our principles; as may be seen at large in his bundle of impertinencies and confusion. And whereas R. G. several times confesseth *Christ and his spirit to be within us, revealing and evidencing within us, what God hath wrought for us in the body of Christ, as that love God commended to us in his Son, through his suffering and death*, according to his 1. 4. and 23. pages. Now mark herein he hath in some degree assented to the truth of our principle, though to his own confusion, for that it follows, that our preaching Christ and his Spirit in the true Believers, doth not oppose nor make void his sufferings without, but evidence and make known the benefit and living effects thereof within, and bring both into the fellowship of Christs suffering, and to a conformity unto his death. But this R. G. in contradiction to himself, like a malitious injurious person, insinuates

against

against us the dividing and opposing Gospel truths one to another, and denying the mystery of God in the flesh of Christ, as a matter of any necessity to redemption, reconciliation, &c. falsly adding these words, viz. *R. G. owning to accomplish this in their own bodies each for himself, through obedience to the law or light in his conscience, &c.* pag. 5. This is a false conclusion put upon us, and contrary to what this man hath confessed before: For its not of our selves, but God that works in us to will and to do by his spirit and power, which evidenceth and revealeth in us life and salvation, by Jesus Christ, who is our Saviour and Redeemer, and by him and in him hath God appeared to reconcile us to himself, who hath wrought all our works in us, *Isa.* 26. 12. and to this we testifie in his Son (who is made unto us wisdom, righteousness, sanctification and redemption) and against all such dark spirits and opposers of his light and work within, as this our Opposer is, who saith *that God man in his crucified body without us, and before any good wrought in us, hath already subdued all things, finished transgression, made an end of sin, abolished condemnation and death, hath for ever as our head in himself compleated the work of redemption, reconciliation with God for us, &c. God having already finished, wrought and accomplished all things for us in the body of Christ*, pag. 3, 4, 5, 9, 12, 13. And further he adds, *pag.* 26. *viz. having already vanquished in his crucified body, and buried in his grave sin and death, and all the powers that were against us:* But in contradiction to his asserting all these things as wrought in his body, he lays it otherwhiles upon purchase, *as redemption, reconciliation, righteousness, &c. being already purchased for us in his crucified body without you, without respect to any works wrought, or to be wrought within you by any light whatsoever.* Thus far R. G. pag. 4, 5, 9, 23, 42. But to go round again in contradiction to this, of all this being wrought, accomplished, and purchased without in his crucified body without respect to his light and work within, R. G. confesseth and tells us of God working all things in us by Christ, the mystery of Christ within, and the operations of his spirit working all their works in them, p. 4, 5. From whence it then follows, that all is not wrought and accomplished without them, nor ought the work or light of Christ within thus to be disrespected as this man most blindly doth; neither is mens sin and death either vanquished or buried in the grave with Christs body without, for sin and death reigns in and over all men till they be quickned and renewed by the spirit of Christ within, and raised up out of sins and trespasses, and in this sense we own true beleevers and sanctified ones to be purchased unto

to God, and hereby an everlasting inheritance obtained or purchased, and that God hath purchased his Church with his own blood, *Act.* 20. 28. And that such as were a chosen or purchased people or generation, were a royal Priesthood, a holy Nation, a peculiar People to shew forth the praise of him who had called them out of darkness into his marvellous light, 1 *Pet.* 2. 9. So such did not slight and oppose the light within, nor disrespect its work within as to the purchasing and redeeming man to God; as this blind Opposer hath done, whose confusion runs after this manner, *viz.* all things are already wrought and compleated for us in the crucified body without (nay) God works all things in us by Christ the mystery, the operations of the spirit of God works all their works in them: See here how inconsistent this mans work is, and how he hath broke the neck of his own cause. But for whom doth *R. G.* reckon? hath this God-man (as he calls him) or God and Christ (in union) wrought and compleated, or purchased all, as redemption, salvation, righteousness, *&c.* was it for all or but for a few? See his Answer. *R. G.* pag. 13. For the sins of the whole world past, present, and to come, *&c.* A large confession and latitude to the world, indulging them in sins *to come*, as the sin-pleasing professions are wont to do, and further to hearten them on therein all their dayes, he reckoneth God doth not see their sin in them, *pag.* 39. And surely they cannot be hindred of salvation for all this, nor it in justice be detained from them, because its so dearly purchased and paid for, and wrought with God, by his Son, when no good is wrought in man (if you believe *R. G.*) which doctrine tends to make a merry world in their sins (and not to regard the work of God within) as it hath made many hypocrits, and many such merry also over God's witness or light in them, which would have wrought good in them, had they own'd it to have wrought evil out of them. But seeing *R. G.* hath run into the Priests and Professors doctrine, in his confused way and method, maintaining their principle of satisfaction and imputation, opposing the light and work of Christ or the spirit within as to justification, redemption, or salvation within.

Let's first inquire how he states this satisfaction (or work that he thinks was wrought with God by the man Christ, but not in man) *R. G.* *God said to Adam, in the day thou eatest thereof thou shalt dye, and because he is God it could not be revoked, the justice of God must stand firm in the execution of this sentence, he is just and righteous as well as loving, justice to be answered to the full, who could break through this sin-dup wrath? who could have answered the requirings of love, and fulfil the requirings of wrath*

the

that would hold man captive in death, and yet ſatisfie both? Not its light and power in the man Chriſt, or the light enlightning every man that comes into the world, not the word alone, but Jeſus Chriſt partaking of our fleſh and blood, as being the Son of the Virgin Mary, *pag.* 19, 20. Note his errour in denying the light to be Chriſt, and ſo oppoſing Chriſts Divinity.

Let the impartial Reader judge of this man's confuſion and ignorance herein, in theſe his diſtinctions about God and Chriſt, and between Chriſt and the light and power within, not owning the light that enlightens every man to be Chriſt, or the Son of God contrary to Scripture; whereas the light that enlightens every man, is that eternal word that made all things, which to ſay, this cannot anſwer or ſatisfie love and wrath, is a blaſphemous oppoſing the omnipotency and power of God, as if he could not ſatisfie himſelf in either, and his ſl ghting and debaſing the divine light, and power of Chriſt in man, and ſo undervaluing God, as if he were no Saviour, eſpecially while this man thinks God was ſo diſpleaſed, and his wrath ſo ſtirred up, that it would hold man captive in death, unleſs Chriſt as the Son of *Mary*, ſhould ſatisfie and anſwer this wrath, and undergo this death, another while (in contradiction) it was as God man that he ſatisfied, *&c.* which if he take it to be an eternal death or wrath, that was threatned on man for diſobedience, I ask if Chriſt did undergo that either as God or as man, or as both? and dare any ſay plainly that God executed wrath and revenge from himſelf upon his innocent Son, or take vengeance upon the Son of his love, or could that be an anſwering of divine Juſtice, ſo to take vengeance on the innocent, and let the guilty go free, with their ſins paſt, preſent and to come; and then, if all be if all be thus wrought and purchaſed of God by Chriſt, paid and ſatisfied for in his crucified body; and that for the ſins of the whole world, and in their ſtead, and that for their ſins paſt, preſent and to come; then how can God in juſtice execute wrath or revenge on any for ſin, if his innocent Son hath undergone it and ſatisfied it all, and that for all men, for ſins paſt, preſent, and to come: And then what manifeſt contradiction is it for this man to confeſs to his interceſſion, his ever living to make interceſſion for them that come to God by him (though this we own) But how doth this agree with the doctrine of ſuch a rigid or ſevere ſatisfaction and payment as before implied? For if the Son endured the Fathers wrath to the full, and thereby hope it (for Prieſts call it vindictive Juſtice) doth not this render God to be more ſevere than his Son, yea, and unjuſt alſo; As

if a Creditor ſhould keep or leave the Debtor in priſon, and alwaies be interceded to, either for his deliverance or forgiveneſs, when his Surety hath paid and ſatisfied to the utmoſt farthing that could in the rigour of the law be exacted upon the Debtor; which much leſs can be either mercy, forgiveneſs or remiſſion: But if it be granted that forgiveneſs of ſins muſt be asked at God's hand for Chriſts ſake, and that man muſt repent and be converted, that his ſins may be forgiven and blotted out, and that he may be under God's terms, and under an obligation to believe, obey and follow the ſpirit of Chriſt within, in its inward operations and teachings; then this confutes this man and all ſuch carnal profeſſors: For all is not done without, nor man abſolved or diſcharged in the Court of Heaven (as Prieſts uſe to ſay) either from the guilt or puniſhment of ſins paſt, preſent and to come, ſeeing that all judgment is committed to the Son, and men are not acquitted, by his ſufferings without, either from the obligation or obedience of his law within, which is that of the ſpirit or new covenant which is inward, but are liable to the cenſure and judgment thereof, if they diſobey it, and walk contrary to the ſpirit of truth within, wherein we are not without the law to God, but under the law to Chriſt. And God is not ſatisfied with men in their ſins, his wrath being revealed from heaven againſt all unrighteouſneſs of men, how ever they may imagine Chriſt to have ſatisfied in their ſtead, and removed it out of God's ſight.

And further, as to that death that came over *Adam* in that day he tranſgreſſed, it was not the ſentence of eternal wrath and deſtruction, given and fulfilled by God, but a death from that innocent life and communion which he had with God before, as the fruit of his tranſgreſſion which God foretold, and threatned them with before, not as from an obligation upon God preſently to take full revenge on man, or to cut him off for ever the ſame day he tranſgreſſed; for that he did not, neither was his divine juſtice ſuch an obligation upon him as to limit him from ſhewing mercy or forgiveneſs (on repentance) and ſalvation without ſuch a rigid payment or ſevere kind of ſatisfaction as is ſuppoſed; for he ſaid I am a juſt God, and Saviour, and beſides me there is no Saviour: and in his mercy and love to loſt man in general, he both promiſed and gave a ſeed to bruiſe the Serpents head, and to be a ranſom, attonement, and moſt acceptable and ſatisfactory ſacrifice as a Lamb without ſpot to God, not as the ſubject of wrath or vindictive Juſtice, but as a ſweet ſmelling ſacrifice to God, and propitiation for

 mankind,

mankind, and to be a living example through all, not only to end the law and sacrifices without, but also to bring the true believer through, and beyond the ministration of death, condemnation and wrath within, into peace and union with God, who out of his infinite love, sent his Son to save man from sin and death, whose suffering, sacrifice, mediation, intercession and offices (with the blessed effects thereof within) we own and confess according to the Scriptures of truth, as inwardly revealed and evidenced by the Spirit, which we do not admit, either of sins past to be unrepented of, nor of sins present to be committed, nor sin to come to be persisted in, however this, or other Opposers and Professors do sooth and flatter themselves therein, under their traditional notion, of a satisfaction, and imputation without them, p. 16. (as after R. G. questions) *How can there be redemption, where conscience chargeth of sin, is it not against reason to believe redemption in another for us while sin is within?* To this he thus answers; *To this Spirit, I say, who art thou that thus argues with God?* Which indeed is no answer nor proof, but a meer silly begging of the question, nor any demonstration that such a belief, that is both contrary to conscience and the conviction of the light therein, is either true or right in the ground of it, whereby any are thus credulous either of their being redeemed, saved or justified without them, whilst they lie under the guilt and imputation of sin, in their own consciences, sin being then their burden and bondage, which is contrary to a redeemed and justified state, but such a blind and dead faith, and conceit of redemption and justification, as this man hath appeared in, hypocritical Professors are wont to sooth up themselves withal in their sins.

And R. G. further adds, p. 16. viz. *Indeed it is a mystery of the Gospel that man's reason cannot comprehend, the believer to be pure and beautiful as in Christ his head, while weak in many things in himself, in his body he hath a law of sin, but in the Lord he hath put it off; as he walks by sight he is in the earth, in labors, in groanings, warfare and imperfections; but as he walks by faith he is in Christ, walking in rest, in victory and perfection, these are paradoxes reason cannot fathom.*

Answ. This man thinks he's gotten beyond reason in his paradoxes, which indeed do appear so contradictory, confused and unreasonable, that every rational man may see his darkness herein, to conclude the believer in warfare, and imperfections in the body, with a law of sin, while pure, beautiful, walking in rest, in victory and perfection in Christ his head, which is absolutely contrary he is in Christ, and out of Christ,

pure and impure, perfect and imperfect, at the same instant, or (as the hypocritical Priests and Professors have said) that men are imputatively righteous, and justified, while inherently and actually sinful and unjust; and yet for all this R. G. makes account in pag. 39. *that the law, sin and death are so changed on Christs crucified body, that sin is purged away out of the sight of God*, while yet he does not believe, his people actually freed from it, which is corrupt Antinomianisme, but these and such like paradoxes we cannot own, as either reason or truth: For how is Christ the Believers and Saints head, or they perfect in him, if they be imperfect or impure in the body? are they not members of Christ? and is not their faith their victory over sin and death? And is it no perfection they have waited and travelled, to be renewed into the image of the heavenly? Whereis the new birth, new creature, perfection, righteousness and true holiness, so much preached and testified of, by the holy men of God in the Scriptures of truth? if men must be reckoned pure, and perfect, and in Christ, when yet they are not washed from their filthiness, in which state many are, when yet they conceit that God counts them pure and justified? But he that justifieth the wicked, and he that condemneth the just they both are abomination before the Lord.

R. G. We find thou hast not brought forth any new thing as to matter or substance, in these matters, but art plunged in the old dark stuff of Priests and Professors, who have writ against us, though thou art more confused, and appearest more malicious against us then many of them, however thou pretendest love and bowels, *p.* 40 which cannot hide thy dissimulation and enmity; and thou hast not methodized nor worded their principles so well as many of them, thou being confounded and mangled between truth and their corrupt traditional principles, which we perceive thou dost not see the bottom and tendency of, however thou thinkest thou art wise, but the devil hath blinded thee with prejudice and conceit, as he hath all that take thy part, and spread thy books, or else thou durst never have brought such a piece of folly, fallhood, and mixt mangled stuff to publick view, as thou hast done; who also to shew thy ignorance of redemption thou usest these words, viz. *The operation of the spirit of Christ within us, not to redeem us*, p. 33. *and Christ came into us by the ministration of the spirit not to redeem us*, pag. 38.

Answ. This is contrary to the testimonies of both Prophets and Apostles, who witnessed the redemption of their souls, from under the bondage and power of sin and death, so from the hand of the enemy,

Psa.

Psa. 107. 2. David said, draw nigh unto my soul, and redeem it, *Psa.* 69. 18. So he did not put redemption afar off; for the God of Israel was near, whom the people owned for their Saviour and Redeemer from all iniquity, *Psa.* 130. 7, 8. And as the Apostle exhorted, grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption, *Eph.* 4. 30. So that there was a day of redemption to be expected, unto which they were sealed by the holy spirit; which redemption was a freedom, recovery or purchase from all iniquity (which could not be effected without the operation of the spirit of Christ within, who gave himself for us, that he might redeem us from all iniquity, *Titus* 2. 14. But this *R. G.* would impose on people a faith concerning redemption, reconciliation, and justification, as all being finished, wrought or purchased without them, without respect to any works wrought or to be wrought within them, by any light whatsoever, *p.* 42. See, Reader, how erroneously he hath excluded the work of God and Christ from within, as to the ransoming or freeing of man from sin, and making him righteous, and so bringing him into unity, peace, favour and friendship with God, which is the true sense of redemption, justification and reconciliation, which are not effected, nor obtained without the operation of the spirit of holiness within (though Christs testimony, suffering and example without had a tendency thereto) 1 *Cor.* 6. 11. For it was by the spirit of God, that the Saints were both washed, sanctified and justified, how ever the Devil and his Agents endeavour to exclude, and invalidate the inward operations of God, Christ or his Spirit.

G. W.

Errata.

Page 1. *l.* 37. *for* confider *read* crucifie. *p.* 4. *for* 1. *r.* 4. *l.* 6. *for* enlightening, *r.* enlighteneth. *p.* 12. *l.* 27 *for* any, and. *p.* 14. *l.* 1. *for* is this, *r.* is not this, *&c.* *p.* 15. *l.* 38. *for* no *r.* not. *p.* 16. *l.* 12. *for* spent, *r.* shut. *p.* 17. *l.* 39. *for* him, *r.* limit. *p.* 18. *l.* 1, *for* many *r.* man. *Second part.* *p.* 2. *l.* 30. *for* counted *r.* committed. *p.* 8. *l.* 7. *r.* Christ now come, *dele* to, *p.* 12. *l.* 2, *for* Longworth *r.* Lawrie.